

The South India Churchman

The Magazine of the Church of South India



Mrs. J. Durairaj, wife of the Vestry member of the Cathedral Church who was responsible for seeing that the Church Hall was built, obtaining the signature of the President in the visitors' book at the opening ceremony.

MARCH 1966

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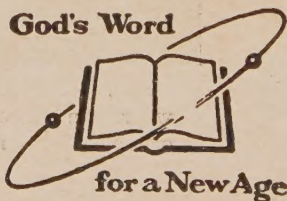
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The Synod and the People

THE KOTTAYAM SYNOD has now passed into history, adding one more laurel to the fame of that ancient Christian centre of Kerala. It was to be expected that the delegates would feel themselves at home in a town where half the population is Christian and there is a bishop to every square mile, and certainly nothing was lacking in the hospitality of the Madhya Kerala Diocese. As for our own bishops, seventeen of them were there, causing some excitement among the population, and the photographers, as most of them were accompanied by their wives. The Bishops resident in Kottayam, with the Orthodox Catholicos at their head, attended various functions of the Synod, though by accident or design they did not all appear at the same time, and history was made by the attendance at the Synod of a Roman Catholic observer. The Catholicos invited the bishops, with their wives and certain other dignitaries of the Synod to tea at the old Seminary, and made a very gracious and brotherly speech in which he emphasised our Christian duty to love one another. It is said that in former times the only place where the various Kottayam bishops could meet one another in amity was the house of the Anglican bishop. It is certainly true that the coming of the CSI Synod to Kottayam has made a real contribution towards closer fellowship among the various Christian communities in that area.

The Kottayam Synod, though well reported in the local press, was not calculated to hit the ecumenical headlines, neither is it likely to have a chapter to itself in any book on the CSI, like its predecessor, or indeed to occupy any large space in CSI histories, but for those attending a CSI Synod for the last time it will be a very satisfying memory, for it was a good Synod, perhaps the most united CSI Synod yet held, in which nothing unworthy was said or done, and it had its moments of high Christian greatness, and of that 'wisdom from above', which is 'first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, without uncertainty or insincerity'. Under the strong yet genial guidance of an experienced and greatly honoured Moderator, the Synod became a fitting prelude to the discussions it has authorised during the coming biennium on the theological significance of the democratic principle and its proper use in the life of the Church, and was itself no mean example of true Christian democracy in action.

The People's Government

In its report to the Synod, previously published in this magazine, the Theological Commission has truly said that 'democracy enshrines certain principles which are essentially Christian, in particular the insights that all men are created for responsibility, and that too great a concentration of power must not in this fallen world be placed in the hands of any one man or group of men, but on the other hand we must recognise that in the Christian Church power and authority are not given to the *demos*, the people, the majority, but to the Lord Jesus Christ.' In 1830 Daniel Webster described democracy as 'the people's government, made for the people, made by the people, and answerable to the people,' a concept expanded by Theodore Parker in 1850 as 'a government of all the people, by all the people, for all the people,' and summarised in 1863 by Abraham Lincoln in his famous words, 'Government of the people, by the people, for the people.' On this noble concept the Republic of India, perhaps the world's greatest democracy, has been founded, and the Church of South India is proud to belong to it and to follow similar ideals in its own Government. It is well-known that in the CSI Constitution

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which is itself being followed in a number of new Church Union schemes, the episcopate, the presbyterate, and the congregation of the faithful all in their several spheres have responsibility and exercise authority in the life and work of the Church. It is definitely meant to be a people's church and the Ordinal even requires the assent of the people before any deacon or presbyter is ordained or bishop consecrated.

It is usual to have a group photograph at each Synod, and it is worth taking more than a casual glance at these people, some two hundred odd (in a numerical sense only!), some solemn, some gay, some looking wise and some otherwise, some looking beautiful (including the bishops' wives), some positively magnificent (not always the bishops), and nearly every one peering at you earnestly with that innocent expression of dignified intelligence and benign piety which befits a member of the Synod delegation, that cream of CSI Society, the chosen representatives of the twelve lakhs of our Church, that great multitude of the people sprinkled over all South India from the River Penganga to Cape Comorin, and spilling over into North Ceylon. It is truly a people's Synod, which will have no truck with such old-fangled notions as separate Houses of Bishops, Clergy and Laity. Let Bishops and Clergy vote with the rest! Indeed one of the early actions of the Kottayam Synod was to order the removal of the placards indicating where the delegates were to sit according to dioceses. Let there be no more Diocesan *blocs*, let all be mingled together in one great happy fellowship, one Church, one people! It was of course difficult in an assembly so large for everyone to have a chance to give his views but the Moderator saw to it that as far as possible representatives of each shade of opinion were called upon. It is also true that because of the proceedings being in English some excellent men and women from the Dioceses could not be sent as representatives, and a large section of the Church cannot fully participate until Provincial Synods for different language areas are set up. Nevertheless the Synod had undoubtedly a good and comprehensive representation of Church opinion, competently presented, worthily debated, and responsibly dealt with, by faithful delegates of the people, for the people.

The People of God

For the Church, however, the secular standards of democracy, of government of the people, by the people, for the people, are not enough. It is not without significance that the word *demos*, from which democracy is derived, very seldom appears in the Greek New Testament, and when it does it is used to describe irresponsible assemblies, such as those in the amphitheatres of Caesarea and Ephesus and the mob at Thessalonica. The Greek

New Testament prefers the word *laos* (from which we get our word laity), a word which it specially uses, like the Greek Translation of the Old Testament, in describing the people of God. The true Christian, therefore, cannot think of Government of the people, by the people, for the people, and especially of Church Government, without thinking of the people of God. We are the people of God, and that truth is enshrined in the CSI Liturgy which was observed every morning the Synod was in session. 'The things of God for the people of God,' said the celebrant as he rose and broke the bread. Is not the Government of the Church also the administration of 'the things of God for the people of God', a holy ministry not to be polluted by the worldly aims and mean stratagems of party politics and the many other unworthy things that too often degrade our modern attempts of government by the people?

Who are the people of God? Are they only the children of Israel, or the members of the Christian Church, the circumcised or the baptised? God said through Isaiah, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.' Surely our Synod has given a right lead to our Church in initiating study and action on 'The Church and Society' and now on 'The Total Mission of the Church'. The ex-Methodist members of the CSI used to have a session in their Synod called 'The Conversation on the Work of God', and 'the things of God' and that bread which is life not only for us but for the world must still be the supreme business of our governing bodies.

The Things of God

'Government of the people, by the people, for the people'—these words were spoken by Abraham Lincoln on the sacred field of Gettysberg, where there lie buried three thousand seven hundred men who gave their lives that the slaves might be free and the United States might be one people. A century has passed, the integration has not come, thousands seem to have died in vain, but their blood cries out till men hear. 'The things of God for the people of God'—these words are spoken at one of the great moments of our Liturgy, when we are reminded that 'the bread which we break, is it not a communion of the body of Christ?' When this article appears in print, the CSI will be thinking of Good Friday, that terrible day when the people were instant with loud voices, asking that Christ might be crucified, and their voices prevailed, to work democracy's darkest deed. We once went on pilgrimage to the pavement on which the people cried, 'Not this man but Barabbas. . . Crucify Him, Crucify Him. . . His blood be upon us and upon our children'. Now on that place there stands an altar, built by Christian Jews, who also said, 'His blood be upon us and upon our children'. The blood of democracy's condemnation may become the blood of democracy's deliverance. Even now the citizens of the great democracies exercise their franchise with the mark of the cross. It is for Church Assemblies like the Synod, our Diocesan Councils and Pastorate Committees to see that the mark of the cross is on more than voting papers and to lead the way into the democracy that God wills by ordering all their doings in the name and the spirit of Him who died for the people.

Synod—January 1966: Moderator's Address at Opening Devotions

Isaiah 40: 3, 5. 'Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God. . . . and the glory of the Lord shall be revealed and all flesh shall see it together.'

Luke 3: 4, 6. 'Make ye ready the way of the Lord, make his paths straight. . . . and all flesh shall see the salvation of our God.'

This challenge rings out from the pages of the prophet Isaiah. It rings out again in the Gospels. For each of the Gospels quotes these words from Isaiah, with slight differences, and applies them to John the Baptist, the forerunner of Christ.

It is an old challenge, addressed originally by the prophet to the situation in his time. It came again, centuries later, at the beginning of our Lord's ministry. It comes to us again today; for it is a continuing challenge. It is not a word spoken once for all whose meaning and relevance are exhausted when the circumstances that first called it forth have changed. It is a continuing challenge, coming afresh in every generation to the people of God.

It came to us at the last Synod. For what was all that voluminous report on Renewal and Advance about, at bottom, except just this, 'Prepare ye the way of the Lord'.

It comes to us again at this Synod. For what is the purpose of this Synod? To transact the business of the Church, you may say, Yes. But what is the Church for? What is the business of the Church? Is it not to prepare the way of the Lord, and to make a highway for our God to come to us and through us to the world? We forget this at our peril as a Church.

If we begin to think of the Church as an end in itself,

with our attention all fixed on building up its organizations and institutions and material prosperity. . . . finer buildings, larger institutions, more elaborate services, more committees (heaven help us!) if we measure our success by these things and forget the prime end which they are, or should be, all designed to serve, namely, preparing the way of the Lord, then we are thinking of the Church merely as a human organization and counting success only by worldly standards. I fear we do sometimes think thus of the Church, as though it were a human organization ministering to our own interests, religious and secular; ministering to our own 'ego' as a community in the midst of other communities; a sort of religious club in which we are trying to improve the amenities for our own enjoyment and advancement.

If this is our aim, if this is how we think of the Church, we had better give it up and go into business or seek positions in Government or in the organizations of the United Nations. For, believe me, big business and government and international organizations can do that sort of thing better than we can. . . . and they have more resources.

But the Church has a different, and a distinctive, function. . . . the purpose for which it has been called into being, namely, to prepare the way of the Lord.

That is the first point. It is the Lord that must come. Unless the Lord comes, unless at least we are preparing the way for the Lord to come, the Church has lost its distinctive function. We are not called into the Church to prepare a highway for ourselves, along which we and our community can ride in pomp and splendour, in affluence and prestige, to a place in the sun amongst the various jostling and competing communities in our land.

It is the way of the Lord, a highway for our God, that we are bid to prepare, that *He* may come...into our hearts, into all our relationships, into the society in which we live, into our national life and beyond; so that, as the prophet goes on to say, the glory of the Lord may be revealed and all flesh see it, and so that, as St. Luke's version has it, all flesh may see the salvation of our God.

If we accept this, then the question arises. What can we do to prepare the way of the Lord and to make His paths straight? In one sense, perhaps, we cannot do very much. It is the Lord's coming that matters, not our coming; and we cannot compel His coming by any machinery we can devise. Nor do we need to compel His coming. The whole message of the Bible is that He longs to come, as Jesus came, into the midst of mankind and dwell with us and be the life and soul of every man and of every human society.

But what *we* can do, what we must do...and it is an essential part...is to prepare the way for His coming, to help make his paths straight, by removing the obstacles, the obstructions that bar His way and hinder His coming... a lowly task, perhaps, but a necessary one.

All I have been saying does not, of course, mean that we should neglect the Church's business, or that we should do it inefficiently. It means that we should see it all, and evaluate it all, in the light of the prime purpose.

The removal of ignorance and illiteracy, education in the true sense of developing the latent powers and possibilities of God's children and imparting to them true standards of judgment and of value...healing the sick and doing it in a spirit that brings the love of Christ to them...caring for the poor, for it is hard for a hungry man to believe in the love of God...proclaiming the forgiveness of God to those inhibited from the joy of the Lord by a sense of sin, and making forgiveness credible by our own attitude to the sinner...the work of our Liturgy Committee to improve the standard of our public worship and our Bible reading so that the glory of the Lord may shine brightly and knowledge of His will and way be spread... the work of our finance and other committees, what should it be but to provide adequate means for preparing the way of the Lord and to see that nothing is wasted or mismanaged?

The 171 recommendations of the Renewal and Advance Report as they proceed say many things about institutions, about administration and finance and integration. But these are all subservient to and intended as means to the earlier recommendations which speak of the need for spiritual renewal of the Church and of individual members of it, so that hindrances in the way of the Lord may be removed.

But, whatever we may do by way of improving our administration and finance, the chief need, the imperative need, lies in our own hearts and in our personal relations with one another and with our neighbours.

In Isaiah 57:14 the prophet again talks of the need to remove the obstructions: 'Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way'. And he follows it up in the next verse by saying, 'For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'

Holiness, humility, and a contrite spirit! It is significant that the forerunner of our Lord in the days of His flesh, John the Baptist, who fulfilled Isaiah's prophecy of one crying 'Prepare ye the way of the Lord', was the prophet of repentance. John came preaching repentance, and saying 'Bring forth fruit worthy of repentance.'

Repentance, humility, holiness. Is it not lack of these in ourselves that is the chief stumbling-block, the chief hindrance in the way of Christ's coming...coming to us, coming to our Church, and coming through us to our neighbours and to society around us?

How shall He come to us if we are proud and not humble? How shall he come to us if we are not contrite for our sins? How shall He come to our Church if it is not holy? How shall He come through us to our neighbours and to society around us if, when they look at us, they see us proud and selfish, quarrelling with each other, intent on securing our own advantage or the advantage of our party?

I am afraid this is the picture we all too often give of ourselves. Let us make no mistake. Our neighbours knew all about our quarrels with each other, our sometimes doubtful honesty and truthfulness, the factions and the spite in our churches, the way in which we pursue our quarrels and our claims and so-called rights to the point of destroying the fellowship.

The humble, the contrite, the holy heart and life; these are the foundations on which the great and complex edifice of the Church must rest if the Church, and we as members of it, are to meet the challenge and fulfil the purpose for which we are called and exist as a Church, namely, to prepare the way of the Lord. If we can bring ourselves to seek the renewal of our spiritual life we shall be doing the most important thing we can do and perhaps the only thing most of us can do, to prepare the way of the Lord, and to hasten the time when 'the glory of the Lord shall be revealed to all flesh' and when 'all flesh shall see the salvation of our God.'

Our Lord's Baptism

(Notes of a sermon preached by the Rt. Rev. J.E.L. Newbigin at the Synod of the Church of South India, Kottayam, on Sunday 16th January 1966—the Fourth Sunday after Christmas.)

The lessons of today direct our attention to the baptism of Jesus—the beginning of his public ministry and the foundation of our own baptism.

The more you think of it, the more wonderful it is that the ministry of Jesus should have begun in this way: that the sinless Son of God should have accepted the rite of cleansing from sin. We who are ecclesiastics can well imagine the ecclesiastical reaction to the baptism of John. 'Are we not God's people, chosen from among the nations, set apart from

all others by the hedge of the law, brought through the waters of the Red Sea and the Jordan into the promised land?' Yet here is a man who appears out of the desert and says: 'You are unclean; you are no children of God but a brood of vipers'. Here is a man who summons them to that ancient frontier where Israel had been miraculously led over the Jordan to begin the conquest of the promised land and says: You must go down into those waters again, and begin at the beginning. You must be cleansed. It is not surprising that many rejected his mission. What is surprising is that a multitude accepted it, going out to the river Jordan to be cleansed of their sin and to start again to live as God's people. Here was one of those earth-shaking movements

that evoked both deep new resolves and also bitter opposition.

The news of it comes to the home in Nazareth where Jesus, we must suppose, is still working as the carpenter. We cannot presume to guess what thoughts the news provoked. We only know that the day came when he laid down his tools for the last time, bid farewell to his family, and went down to the Jordan to become one of the crowd of men and women seeking to be cleansed of their sin. Jesus stood before John, a candidate for baptism.

How do we understand this? As I reflected on this text in preparation for preaching today I first put down the obvious word, the catch-word of our time: identification. His baptism was an act of humble identification with men in their need and sin. There was no protecting of his dignity. He was one in a crowd.

But that is only part of the truth. His baptism was also an act of decision and therefore of separation. To accept John's baptism was to separate himself from the leadership of his nation. In a later controversy he was to use the question: 'Did you accept the baptism of John?' as the test of capacity to understand the truth about his own ministry. Just how sharp that separation was becomes clear when we read the verses which immediately follow the record of the baptism: he was led into the desert to be tempted by the devil. The acceptance of John's baptism meant a separation that would eventually leave him alone on the Cross.

It will not do just to go on talking about identification with men. To accept the baptism of Jesus is to accept both an identification and a separation. Our trouble is that we are guilty of the wrong kind of separation and the wrong kind of identification. We have been guilty of a wrong separation—of a proud self-sufficiency for which there was absolutely no warrant. Even our evangelism has suffered from this kind of false separation. A few days ago I was taken in a procession through the streets of a town by the local congregation. In front a man went shouting Bible texts through a loudspeaker. We did not stop to talk with the people and find out what they were thinking: we shouted at them from a distance. As I walked along at the tail of the procession, I thought of the words from our Old Testament lesson of today: Behold my servant whom I uphold. . . . He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed he shall not break, and the smoking flax shall he not quench. . . . Should not that picture be much more in our mind as Christian community in this country—the humble servant of the Lord rejoicing to find any trace of light wherever it is?

And we have also been guilty of a wrong kind of identification with the world. Worldly standards of all sorts infest our life, and make our claims to be a separate people look simply ridiculous. I do not need to enlarge on this: it is too painfully obvious.

Alas, our difficulties are further compounded by the fact that we usually see these sins of ours only one at a time. Those who are conscious of the dangers of a false separation shout unceasingly: Get in to the world! Be involved! Be engaged! Leave the Church behind, for God is not there; he is out in the world and you must find him there. Those, on the other hand, who see the false identification of the Church with the world, the worldliness of the Church, the absence of a supernatural quality of holiness in her life, shout

unwearyingly one text: Come ye out from among them, and be ye separate.

The result is the deepest separation which we face in Christendom today, a separation which threatens to reverse the great movement of drawing together which has been the glory of our time. Some, starting from a genuinely missionary passion, a passion that the Church should leave the ghetto and come out into the world, are in danger of losing the substance of the faith itself, of producing not a holy worldliness but a strident and self-destroying moralism. Some, on the other hand, starting from a genuine passion for holiness, a passion that the church should be free from the defilement of sin, are in danger of splitting the Church of God into a medley of smaller and smaller fragments each convinced that it alone is the holy people.

We must go back again to that baptism which is the beginning of the ministry of Jesus and the foundation of ours. It is a total identification with men in their need of God's grace. It is, implicitly, a rejection of every form of human self-sufficiency and an acceptance of common sharing in men's need of God's grace. It is therefore an abandonment of every kind of claim to be a superior people, to have a special claim upon God's favour, to be in a position to be condescending towards other. It is, on the other hand, a total separation from everything that can separate man from God. It is total separation from sin. It is commitment to God, to the exclusion of every other alliance.

We know what that separation and that identification meant, because they were weighed during the 40 days in the desert. They meant the Cross.

It is idle to think that we can solve the question of our relation to the world, to the nation, to the society around us, by shouting slogans about identification. It is idle to suggest, as some are doing, that we can solve our problem by dispensing with the rite of baptism as the rite which marks decisive commitment to Christ, a line that the non-Christian must cross in order to become part of the Body of Christ. It is idle to think that we can evade the scandal by making baptism a harmless domestic rite for the initiation of children born to Christian parents. What we must rather do is to recognise that by our communal pride, exclusiveness and worldliness we have corrupted baptism and obscured its true meaning.

To recover its true meaning we must ponder again the baptism of our Lord, the act of consecration to his mission which was both an act of identification and an act of separation. Humbly following him, and filling out the meaning of our own baptism into him, we must be ready to be completely identified with men in every movement—whatever be its name—which seeks to turn away from evil and do good. We must not ask that the Christian name be written over all that we are involved in. We must be ready—like Jesus—to be part of the crowd.

But, if I may put it so, it must be the right crowd. We must be equally ready for that decision, that commitment, that separation which will necessarily lead us in the way of rejection—the way of the Cross. If any man would come after me, says Jesus, let him take up his cross and follow me.

It was at that moment of Commitment, which was both identification and separation, that Jesus received the decisive assurance of the Father's love and of the Spirit's power. The new baptism of the Spirit for which we all long, can come in no other way.

The Synod—January 1966

Tenth Session of the Synod of the Church of South India

On the invitation of the Bishop and the diocese of Madhya Kerala, the Synod of the Church of South India met in Kottayam for its tenth biennial session, from January 14th to 18th.

The regular membership of the Synod is composed of the elected delegates from the fifteen dioceses of the Church, ten nominated members, fraternal delegates from sister Churches and Christian organisations in India, (this time there were four, one of whom was an official representative from the Roman Catholic Church on the West Coast), and the representatives of our related Missionary Societies. This time there were only two, the Rev. Wilfred Pile of the Methodist Missionary Society and the Rev. F. Maier of the Basel Mission. On the whole the voting members of the Synod were 220.

Besides these, there were youth observers, one from each diocese, and over sixty accredited visitors from some of the dioceses (including the wives of the bishops) and permitted visitors from the host diocese. There were also four visitors from the German Lutheran Church—three pastors, and one woman Church worker.

The Synod was accommodated in the buildings of the C.M.S. College. A local arrangements committee had made excellent arrangements for the convenience of the members and with the help of a number of willing volunteers, they made everyone comfortable. For those who had come to Kerala for the first time, this visit will be a pleasant memory.

The Synod was in session for 23 hours, altogether in ten sittings. The programme was of the usual pattern which has now become familiar, each day beginning with a celebration of the Lord's Supper (C.S.I. Liturgy), intercessions at noon, and short extempore prayers at the beginning and the close of every sitting.

Opening Exercises

The Session began and ended with devotions led by the Moderator (the Most Rev. Arnold H. Legg). His short address during the opening devotions was a challenging and moving call to action, based on Isaiah 40: 3-5, 'Prepare ye the way of the Lord, make straight in the desert a high way for our God; the glory of the Lord shall be revealed.' He reminded the Synod that they had gathered not to 'transact business' but to prepare for the coming of the Lord as King over the hearts and wills of the people of South India. This is the task allotted to the C.S.I. by God. The Church exists for no other purpose than to proclaim the Lord who hath come and is to come. It does not exist merely in order to bedeck itself for meeting Him when He comes.

In his more formal opening address to the Synod, he gave a masterly review of the happenings in the world and in the C.S.I. during the last two years.

'At the last Synod we had before us the Report, *Renewal and Advance*, with its many and far-reaching recommendations. We then expressed our determination to set our hands to the renewal and deepening of the life of our Church and the development of more effective ways of fulfilling our task. We recognised then that the programme envisaged was not one that could be fulfilled in the first biennium, but that it would be a continuing task and that there would be many difficulties in the way of implementing some parts of it'. The 1964 Synod 'decided to do many things'. 'But have we really made a serious beginning

during this biennium?' We must now 'judge how much, or how little, progress we have made so far'.

This was really the main task before this Synod.

One of the first actions by the Synod was to place on record its deep sorrow at the death of our Prime Minister Shri Lal Bahadur Shastri immediately after his remarkable achievement in Tashkent. It gave 'thanks to God for the able and dedicated leadership he gave to the nation at a very critical period', and expressed its sympathy with the bereaved family.

Thinking

At every biennial Session of the Synod, there is a general theme on which the whole thinking of that Session is based. This time the theme was '*The Total Missionary Task of the Church of South India*'. No subject could have been more appropriate at this time than this, provided an attempt had been made in the dioceses, as they were expected to do, to survey their missionary task in terms of the challenges and opportunities for an evangelistic advance in each diocese, to re-examine and assess the comparative effectiveness of the methods employed hitherto, and to discover why the Church is so stagnant and in some dioceses actually regressing. If such a practical examination had been made in the dioceses during the last two years, the 'total missionary task of the C.S.I.' could be envisaged. But it was found that, generally speaking, no such practical survey had been made and that neither an assessment nor any planning for an advance had been made in the dioceses. Hence the consideration of this central theme was more theoretical than practical.

As usual, there were papers read on the theme, under different sub-headings. There were four this time.

1. A Research Survey of the C.S.I. in relation to the Missionary Task, by Dr. S. P. Raju, Medak Diocese.
2. The Biblical Basis and Urge for the Missionary and Evangelistic Task of the Church, by the Rt. Rev. R. Lipp, now Associate General Secretary.
3. The Total Missionary and Evangelistic Task of the C.S.I. relevant to the present situation in India, by the Rt. Rev. Dr. H. Sumitra.
4. The Present Situation of the C.S.I. (as a report of the Synod Board of Mission and Evangelism), the Rt. Rev. George Devadoss, Secretary of the Board.

Needless to say the four papers were good. The papers read at the meetings of the Synod are always good and sometimes even outstanding.

First paper

The first paper by Dr. Raju was a strongly-worded document in which he proved, by a mass of facts and figures which he had gathered, that the C.S.I., far from being a growing Church, is decreasing in numbers as well as in effective evangelistic effort. It is deteriorating in almost every direction because of inaction and apathy on the part of diocesan leaders. He said, in conclusion, 'The C.S.I. is passing through a crisis, numerical as well as spiritual. A bigger crisis is that the Church is not honestly concerned about the crisis. The Indian ministers do not lose their sleep over the crisis; because the financial wherewithal for what is called "the evangelistic task" is assured by the "parent" home boards who, in spite of all the talk about "devolution" and "partnership", are still the people who

feel the responsibility for the churches of their creation.' 'The Synod Board of Mission and Evangelism, the Diocesan Councils and the Synod itself pass elaborate resolutions and recommendations to meet the crisis. *But nothing happens.* What is the reason? In the inner recesses of our minds there is a feeling that the Church in reality is not our Church but an *Agency of the Foreign Mission*. As long as there is the feeling that "underneath are the everlasting arms" of the "mother Missions" we shall continue to be Agencies.'

He startled us by proving, by statistics furnished by the dioceses themselves, that in the Trichy Diocese during the past few years 37% of the former membership has been lost; in Coimbatore 17%, South Kerala 19% and in the Andhra dioceses 11% each; the Church as a whole has lost more than a lakh of members since 1952, about ten per cent of the membership. This, he said, is the result of our Presbyters not having been taught in the Theological Colleges to place evangelism in the forefront of their concerns. Dr. Raju quoted Dr. Harrison (a former long-time Principal of the United Theological College, Bangalore), who said, 'When the U.T.C. was organised more than half a century ago, one of its primary objects was stated to be the preparation of those who would present the Gospel to educated men outside the Christian community. I fear that in no respect has the College so seriously failed to accomplish what was expected from it. Doubtless many of its former students have combined a measure of evangelism with their pastoral work. But with few exceptions it has not produced men who have made evangelism the central activity of their lives.'

He quoted also a senior clergyman who had said, 'The clergy coming out of the theological colleges do not enter the field with glowing fervour and religious zeal, but are lukewarm and have many uncertainties about the truths they profess to preach and teach.' 'In addition to the lack of evangelistic spirit many ministers have been wanting in integrity in using church money and distributing inter-Church-aid gifts.'

Needless to say the Synod was stirred to the depths by Dr. Raju's paper; but, as he himself pointed out, nothing is likely to happen, unless by the grace of God there is a fresh and copious outpouring of the Holy Spirit on the Church.

Second Paper

Bishop Lipp made the same emphasis in his paper—the paramount importance of evangelism. The source of the urge for the missionary task of the Church is the Bible. Revelation, faith and witness form one unit. In evangelism permeation is insufficient. Conversion, not permeation must be the goal. 'To become a Christian implies a break with one's past, be this Christian or non-Christian. This break is something different from taking a sympathetic attitude towards the personality of Jesus Christ and His teaching.' 'There is no such thing as Christian ethics which can be taught or given to the world apart from the Christian witness and life which comes out of the Christian faith. The Christian ethic is as the Christian faith. As you cannot have the Christian faith without the God of the Bible, so also you cannot have Christian ethics without the God of the Bible. As the Christian faith so is also the Christian ethic incompatible with any other ethic the human mind has produced, because it is the fruit of God's revelation.' 'The Christian ethic is radically centred on God. Its prime motive and ultimate end is to do the will of God.' Christian witness demands that we confront and challenge the people of India with the Biblical reality of God in Jesus Christ.

Third Paper

Bishop Sumitra also stressed the same point and pointed out that the idea which is getting more and more fashionable in Christian circles in India that we should not aim at converting people to Christianity or hope to convert India is totally wrong. That the people of India are not in a mood

to change their religion but are reviving their old faiths is no excuse for our not pursuing our evangelistic objectives.

'Jesus said, "I am the way, the truth and the life"'. He calls all men to believe in Him and to find true blessedness in Him. We owe it to our countrymen to share with them what we have received in Jesus Christ. What is granted to us is not for us alone but for all who seek peace and joy.'

'The question is, has the C.S.I. found unsearchable riches in Jesus Christ. We cannot offer what we do not possess. Our claims should be substantiated by our lives and deeds. To most of our countrymen Jesus Christ is only a teacher and a prophet. They will accept Him as Lord and Saviour only when they see His Lordship over those who bear his name.'

'Unless we meet the non-Christians with sincere respect and understanding we shall not be able to render any help. Our Lord loves them as much as he loves us. They are his "other sheep" who should be gathered into his flock'.

'The Church as an institution is a hindrance to non-Christians. . . . The Church will do well to admit into its fellowship all those who desire to follow the light and the truth they see in Jesus Christ, even though they are not prepared to receive the sacraments. Later on, the mystery of God's full revelation in Jesus Christ, His Son, may be fully apprehended by them.'

Referring to the loss of religion for many people in modern India, Bishop Sumitra said,

'The Christian answer to this situation is that in Jesus Christ God has provided a return to himself in penitence and faith. Our people need the assurance that God is at work in this world and in our country and that in Jesus Christ He is reconciling the world unto Himself.'

'The same Spirit which led us into this union in which we are enjoying the blessings of God, is now calling us to an unreserved dedication to another of His holy purposes, namely the winning of the world to Christ. The question is, how much interest we have in this task and what are we prepared to sacrifice in order to bring our countrymen into the Kingdom of Christ.'

'The C.S.I. is not doing all that is required in this matter. In our Church magazine there is precious little about the evangelistic efforts of Church members. We seem to be devoting our thoughts and energy to theological matters, organisation of dioceses, improving and strengthening the ministry, opening new schools and colleges, and to make our work self-supporting. These things are necessary and should be done. But the primary task of winning men to Christ should not be left undone.'

There are three tried and proved methods for carrying out this evangelistic task, he said; (1) The Church should become a Bible-reading Church, (2) The lay people in the Church are the chief instruments in the extension of the Kingdom of God. It is they who are in the front line. It is by them the battle is won or lost. They should be trained and made fit to do this battle in the very places where they work. The main work of the ministers is to train and equip the lay people to witness to Christ in the world. (3) The service of Christ involves suffering and loss. It is not appointing committees and passing resolutions. It is going out into the streets and lanes and calling the poor and the needy, the neglected and the depressed, those who are burdened with their own sins and those who suffer for the sins of others, to come to the feast prepared for them by the King. It means enduring hardships, opposition, enmity, shame and suffering. The task is for every one in the Church,—men, women and children. Until every one of eight hundred thousand baptised adult Christians in the C.S.I. have entered into this task we cannot claim that we have fully undertaken it.

After this challenging and thrice-repeated call to the evangelistic task there can be no excuse for apathy or

indifference on the part of diocesan leaders to this paramount duty of the Church.

Report of the Secretary, Synod Board of Mission and Evangelism

Bishop Devadoss's report was a good one—a good summary of what was being done—though not all of it was in implementation of the 1964 Synod Resolution on the Church's mission [S. 64-9. (7)] but merely carrying on what was being done all these years.

The poorest part of the report was where the Bishop attempted to describe 'work done by pastorates and District Councils.' It was too general and sounded as if he was merely reporting on behalf of his own diocese. The weakest link in the evangelistic work of the Church has always been the almost complete absence of both active and passive witnessing by our congregations, both in towns and villages.

'Steps were taken to enable the people to live as loyal members of the Church by preparation and instructions through Bible Study classes, Fellowship gatherings, revival meetings, conventions and conferences on Evangelism'. Where and in what dioceses or areas? Such a general statement cannot obviously be applicable to all the nine hundred pastorates in the Church. The mention of a few outstanding examples, if such information was available with him, would have made it more convincing. We all know how very difficult it is to arrange for and conduct Bible Study classes in our towns and village pastorates. A pastor who is able effectively to conduct these is an exceptionally great man. His methods are worth being advertised for the benefit of others. Stray, annual conventions and conferences have been going on for decades without any effect on the people. We need something far more frequent, a continuous effort on the part of our pastors to improve the spiritual life of the people. If there is life within, the witnessing will become automatic.

'Attempts have been made to stress that every member of the Church may get involved in the evangelistic task of the Church.' But where were these attempts made and what were the attempts? Was it through the weekly Sunday sermon in Church? Was it during the pastoral visits of the pastor to the homes of his people? In which diocese had these attempts been most successfully made?

The 'Week of Witness' was specially mentioned as an important means 'for making people aware that the primary task of the Church is evangelism. In one diocese alone 147 conversions during the week are reported.' Very good, but which diocese was it? We have been having 'weeks of witness' for years and years on end without yet having made the members of the Church conscious of their responsibilities to witness, day after day in their daily living and not only during that week.

Did any pastor in any diocese make any special attempt to use his congregation in active evangelism or help them to give a passive demonstration of the Gospel by Christian living? That is what we want to know and it will be useful for his brother pastors to know.

Under 'work done on the diocesan level', he mentioned Gospel Bands, Ashrams, Audio-visual departments, Drama and folk dances, Gospel crusades and actual outdoor preaching on occasions when people gather in large masses. Was there any follow up of this mass preaching? Were individuals taken on hand for further instruction? Work among Muslims 'is persistently carried on', though apparently with little success (which of course does not matter) in six dioceses (names of only three dioceses mentioned) either with deputed personnel or in small spheres like Sunday School, day school for girls and distribution of tracts. City Missions (in four named dioceses) make 'constant con-

tact with the Hindu intelligentsia and college students'. Whom do they use for making these contacts? Industrial evangelism is beginning to be done in Coimbatore, Trichy and Mysore dioceses.

The need for training paid and voluntary evangelistic workers was stressed but only in a few dioceses there is such training being given.

Most dioceses have a diocesan Board of Missions. Thirteen of our dioceses have Home Missionary Societies.

There had been (according to the figures furnished by dioceses) 10,608 adult baptisms during the last one year in all the dioceses put together.

The fourth part of the Report described the overseas Mission of the C.S.I. in Thailand and mentioned the monetary help we are still giving to the Gavuvonne district in Papua, the scene of our former overseas missionary work.

In the fifth part of his report, Bishop Devadoss mentioned 'the difficulties and hindrances to Evangelism'—introversion, lack of concern for the newly baptised, back-sliding, internal factions, and inadequacy of trained personnel for specialised work.

'We can only say', he concludes the report, 'that we are at the beginning stage of the implementation of the Synod Resolutions on *Renewal and Advance*.'

After hearing these four papers the Synod passed a resolution asking the dioceses (1) to continue their study of the meaning of 'mission' and 'evangelism' in the contemporary situation, and (2) to attempt the mobilisation of the whole membership of the Church for the Evangelistic task today; and (3) to make a report at the next Synod (through the Synod Board) on their evangelistic activities and advance.

The Synod also asked Theological Colleges to give special emphasis to the meaning and practice of evangelism in the curriculum for the training of the ministry.

It would be well if the members of the Synod Board of Mission and Evangelism (curiously enough, the Bishop and others persistently called the Board by the old name 'Synod Board of Missions' which it had when it was merely a money-collecting agency for the overseas work, which name was purposely changed at the 1944 Synod in order to bring out the much more important duties of the Board) studied, before it begins its work for the biennium 1966 and 1967, what exactly the 1964 Synod expected them to do.

The Associate General Secretary's Report

If there had been a greater sense of responsibility in the dioceses—at least in a greater number of them—the Associate General Secretary's report to the Synod (prescribed in S. 64-9 (4)) would have been much fuller than it was and more encouraging. As it was, it indicated that the action taken by most dioceses was unplanned and spasmodic. There had been no worthwhile initial thinking and a laying down of the lines of action to be pursued; and no arrangement by which the pace of the action could be kept up.

Bishop Lipp's report was a summary of the reports which all but two of the dioceses had sent by July 1965.

A summary of a summary is not likely to be of much use and hence is not attempted.

The general impression left by Bishop Lipp's report is that quite a few of the dioceses have attempted to do something but in an unplanned way. A few are however quite complacent and think that there is nothing for them to do, as their present ways of life, their methods and extent of their evangelistic activities and their administrative set-up are all such as to need no examination and are not susceptible of improvement. It is just these complacent dioceses that are 'backward', both in spiritual efficiency and in evangelistic outreach, as the Commission found three years ago.

The old and wasteful habit of referring everything to Committees and what is worse of 'entrusting' action to

Committees still persists. If we have not yet learnt that the Committee system while being helpful for a general consideration of things is not and can never be used for getting things done, it is high time we learnt it. The worst of it is that when these committees have been set up there is no one to see to it that they do anything worthwhile at all. It has been pointed out more than once, and generally admitted, that our diocesan officials in almost every diocese are too inefficient to be able to do much useful thinking or even to see that their diocesan committees do their work. It is always better to entrust executive action to selected individuals (selected for their competency) than to committees. In some dioceses the implementation has not gone beyond 'entrusting' matters to Committees.

The resolutions passed by the Synod on Bishop Lipp's report again emphasised that serious, prayerful and continuous attention to the various aspects of diocesan life is necessary; and hoped that there will be no slackening of the efforts to raise the level of the spiritual life of both the clergy and the laity; to pull up administration at every level; to make speedier progress towards complete self-support and to achieve complete integration in order that the Church of South India may become a more effective instrument for God's work. It prescribed an annual report from the dioceses to the Associate General Secretary who will make, on their basis, and on the basis of his own visits to dioceses, a report to the annual meetings of the Executive Committee of the Synod and to the biennial Synod. It also suggested that the preparation of these reports by dioceses should not be left to some incompetent diocesan official but should receive the personal attention of the bishop himself to as large an extent as possible. It also suggested to the dioceses that one particular person—perhaps a senior but interested and competent presbyter—might be made responsible for watching the progress of the efforts made towards implementing the 1964 Synod's resolutions, even if he cannot be set apart whole-time for this work.

It is to be hoped that by January 1968 the Associate General Secretary will have a more cheering report to present to the Synod. Perhaps he should now help every diocese to plan action under various headings, after an initial thinking by the bishop himself or by some other competent individual.

Committee Reports

The rest of the proceedings of the Synod were the usual hearing of reports from those of the Synod Committees which had some work during the biennium, the most important of them being, the Theological Commission as the Liturgy Committee and the Union Negotiations Committee.

The following statement drawn up by the Theological Commission on 'Pledges and the Thirty Year Period' was approved by the Synod.

(1) 'Although the C.S.I. is an autonomous body and can legally alter its constitution and go into a further union on any terms, it is nevertheless morally bound to observe the pledges given in the Constitution (Basis of Union 9 (iii) Ch. II-Sec. 11, para (iii)—'Continuity with the historic episcopate shall both initially and hereafter be effectively maintained', and from its own theological convictions would wish to do so. Yet it would always be willing to explore more deeply the meaning of the term the 'historic episcopate' and the possible forms it might take'.

(2) The 'Theological Commission is of the opinion that the pledge to consider in 1977 whether the exercise of ministry by non-episcopally ordained ministers is to be permitted any further in the C.S.I. (i) does not apply to ministers already at that time in service in the C.S.I., (ii) does

not prevent us now or later from entering into negotiations with Churches whose ministers will not be fully episcopal by that date. On the contrary, the C.S.I. would wish to extend to other Churches intending to unite with it the same privilege which its own members enjoyed in 1947, namely that of uniting without any re-ordination of ministers and that of taking some time for growing together into a fully episcopal Church. Neither the date 1977 nor the period, thirty years, is sacred and the period may certainly be extended in the interest of wider union'.

The question of studying the 'diaconate' in order that the diaconate may be made a more meaningful ministry is to be continued, the dioceses taking an active part in the study through Regional Consultations.

The dioceses are also to participate in a study of the theme, *The theological significance of the democratic principle and the practice of democratic principles in the life of the Church.*

The Liturgy Committee had completed Parts I and II of a supplement to the *Book of Common Worship*. It will be engaged during this biennium in working on some more Forms of Service like a Betrothal Service, A Service for Industrial Workers and a General Litany. It will also work on a Catechism.

Our negotiations with the Lutheran Churches did not progress much during this last biennium during which there was only one meeting of the Inter-Church Commission at which the Commission was engaged on the somewhat futile work of trying to draft a constitution for a united Church which will be partly episcopal and partly non-episcopal. The Synod has now said definitely that such a scheme will be unacceptable to the C.S.I. and that the Commission should examine the possibility of uniting in a fully episcopal Church.

The C.S.I. has now fortunately an active 'Laity Organiser' who has managed to get the dioceses to do something to enliven the laity. The Synod resolved to urge the dioceses to pursue Laity work with vigour, as being essential to the form of Christian witness to which members of the Church are being called today.

The Convenor of the Committee on voluntary workers reported that except in one or two dioceses the matter of training voluntary lay workers for pastoral assistance in rural congregations is still not regarded as a top priority. No diocese had increased its allocation of funds for the training nor set aside more whole-time personnel for the work.

The Women's Fellowship of the C.S.I. and the Order for Women are led by enthusiastic women who are determined to give the utmost help to the Church by the development of both these. There are now 76 full sisters of the Church. The need for having Community Houses for the Order was stressed. These, it was pointed out, will bring more young women into the ministry of the Church because living in these Houses will enable young women to test their call to join the order.

The Synod did not waste much time on the statistics presented to it, as it was generally admitted that they are totally unreliable and even false in certain dioceses. The whole system of pastorates recording statistics has to be overhauled and steps taken to ensure correct figures being reported to the Diocesan Council and to the Synod. The Synod hoped that Bishops will now pay some attention to this important matter. We cannot allow ourselves to be cheated by wrong information.

The Synod Board of Mission and Evangelism arranged a Missionary Exhibition in which most of the dioceses participated. The Exhibition gave a good idea of the 'missionary' work of the Church. The Tirunelveli diocese was adjudged to be the best among the exhibiting dioceses and presented with a Shield. Madurai diocese came second.

There was also a missionary service on Sunday evening in the Cathedral Church.

A reception was given on Saturday evening to the members of the Synod by the Bishop and the diocese of Madhya Kerala. Among the special invitees present were H.H. the Catholicos of the East of the Orthodox Syrian Church, the Roman Catholic Bishop of Kottayam and the Metropolitan of the Mar Thoma Syrian Church. This was followed by a public meeting at which Bishop Solomon gave an interesting account of his attendance as an Observer at the Vatican Council last autumn; and Mr. Kanakaraj Elias of the Consultation in Edinburgh arranged by the Church of Scotland Foreign Missions Committee which he attended as one of the four representatives of the C.S.I. invited to the Consultation.

The tea party given on Monday evening by Mr. K. M. Cherian, Chief Editor of *Malayala Manorama*, to the Synod

and a large number of the local elite, was also an occasion for the members to meet the leading men of the place.

The following were elected office-bearers of the Synod for this biennium:

The Rt. Rev. P. Solomon, Bishop in Dornakal,
Moderator.

The Rt. Rev. J. E. L. Newbigin, Bishop in Madras,
Deputy Moderator.

Dr. Mrs. Renuka Mukerji Somasekhar, *Hon. General Secretary.*

Mr. A. Gunamony, *Hon. Treasurer.*

Under the leadership of this strong team it is hoped that the dioceses will be helped and encouraged to make a more determined effort, than during the two years which have just ended, to renew themselves and to advance in evangelism, integration and self-support.

RAJAJAH D. PAUL.

A Research Survey on the Church of South India

(PRESENTED AT THE SYNOD)

2. The Crisis in the Dioceses

To these investigations (on church growth) should be brought all the best and latest techniques with which scholarship and the scientific approach have provided us

PROF. LATOURETTE.

2. 1. The Technique

This research on church growth is undertaken in the belief, that the Great Commission of Christ has not only a qualitative imperative of *Teach and Baptise*, but also a quantitative imperative of *Go into all the World*. The technique consists in evolving numerical standards or yardsticks in the form of *indices*, which enable 1. the measurement of the degree of achievement of the objectives and comparison of different churches, and 2. the checking of missionary methods against results achieved. This is a new venture of scientific research and may have to be improved with experience.

2. 2. A Study of the Dioceses

For this study to be useful for planning redeployment of resources the survey has to be extended down to the dioceses, and even more to the area councils and pastorates which are the administrative units of the dioceses, and finally to the congregations where the divine purpose of the Church meets the human need of the church members and lifts them to become participants in the ultimate mission of God for the world.

On account of the limitation of space allotted for this paper I can go only as far as the dioceses.

In a study of church growth there are two sets of factors:

1. the dominant factors which indicate the overall church growth; and
2. the contributory factors which help in producing the dominant results. The dominant factors are:
 1. Evangelistic gains, which is the primary task of the Church;
 2. Conservation of the community with effective pastoral care, which is another primary task of the Church; and
 3. the overall growth of the community as a result of the two primary tasks.

The contributory factors include all things that deepen the inner life of the church like Bible study groups, confirmation, Christian nurture of children and youth, organisations of men and women for diffusing Christian truth and practice, and so on. For want of space only dominant factors are dealt with: evangelism, pastoral care and community growth.

2. 3. Evangelistic Indices

From comparing evangelistic gains in the dioceses we need an *Evangelistic Index*, which may be defined as the number of converts from other faiths (in a diocese, pastorate or congregation) in 10 years expressed as the percentage of converts to the total baptised Christians in the beginning of the decade. For example, for the CSI with 88,000 adult baptisms in 10 years for a community of 1,023,000 Christians the Evangelistic Index is 8.6%.

2. 4. Pastoral Care Index

For comparing Pastoral Care in dioceses we need a *Pastoral Care Index*, which may be defined as the number of baptised Christians *gained* or *lost* in 10 years in a diocese, pastorate or congregation, expressed as the percentage of church members gained or lost to the total community in the beginning of the decade. For example, the CSI had a loss of 114,000 in 10 years from a community of 1,023,000 Christians giving a Pastoral Care Index of *minus* 11.2%.

A *plus* Pastoral Care Index indicates that the dioceses or really the congregation has been vigilant in its pastoral care by absorbing the migrant Christians from other areas. In the Table in section 2.6 the index for Madras diocese is *plus* 8.0%.

2. 5. Community Growth Index

For comparing Community Growth in the dioceses we use a *Community Growth Index* which may be defined as the percentage of the increase in members in 10 years to the total community in the beginning of the decade. This will have two values: one as it actually was, and the other as it should have been with natural growth. For example, for the CSI, as a whole the Actual Community Growth Index was 15%. But the Potential Index should have been 26%. This will

reveal the extent to which the diocese or the pastorate has failed in its primary task.

2. 6. Indices of Dominant Factors

For an overall comparison these indices are tabulated below both for the dioceses and linguistic states.

Table. Indices of Dominant Factors for the Dioceses

Diocese	Evangelistic Index %	Pastoral Care Index %	Community Growth Index		
		(4-5)	Actual %	Potential %	
1	2	3	4	5	
Andhra Pradesh					
Krishna-Godavari	10.7	- 11.4	13.17	24.6	
Medak	8.7	- 8.3	15.70	24.0	
Dornakal	10.2	- 11.3	18.30	29.6	
Rayalaseema	13.1	- 11.2	18.80	30.0	
	10.1	- 10.7	16.12	27.8	
Madras					
Tinnevely	6.3	+ 4.2	19.45	15.2	
Kanyakumari	10.2	- 9.5	21.57	31.1	
Trichy-Tanjore	6.4	- 37.0	22.61	14.4	
Madras	15.8	+ 8.0	35.80	27.8	
Madurai-Ramnad	8.7	- 2.1	19.69	21.8	
Coimbatore	8.1	- 17.6	1.36	19.0	
	8.9	- 7.2	13.90	21.1	
Kerala					
Madhya Kerala	2.2	- 15.2	12.11	27.5	
South Kerala	8.2	- 19.2	20.61	39.8	
North Kerala	2.6	- 10.3	15.85	26.2	
	4.4	- 16.0	15.7	31.7	
Mysore					
Mysore	9.4	- 16.1	16.95	33.1	
Ceylon					
Jaffna	14.7	- 29.0	21.0	50.0	
C.S.I.	..	8.6	- 11.0	14.4	25.4

2. 7 What do the Indices show?

The indices are the indicators of the degree of achievement in particular areas with particular methods and serve as pointers to the planners for finding the reason why.

1. *Evangelism in Dioceses.* The dioceses show wide differences in Evangelistic Indices. Madras is the highest with nearly 16%, while Madhya Kerala and North Kerala are the lowest with 2.2. and 2.6%. Others lie in between with varying differences. What are the probable causes? Is the cause in the priorities they have given to people to be evangelised: caste Hindus or Outcastes? Or is it in the methods of evangelism: methods leading to conversion or leavening of Christian influence? Or is it in the agency of evangelism: foreign missionaries or national ministers? Have some dioceses over-emphasised institutional work with 'prestige' and 'show piece' values, and not given the right emphasis to the building up of churches with a capacity for self-expansion? Or is there any other cause?

2. *Evangelism by Linguistic States.* The Table gives the 1 linguistic states, total adult baptisms in the language areas in

10 years, and their contribution to the total evangelistic results of the CSI. Madras and Andhra Pradesh contribute 86%

State	Language	Adult Baptisms in 10 years	Percentage ratio to the CSI total
CSI	..	87,880	%
Madras	.. Tamil	38,610	44.8
Andhra Pradesh	.. Telugu	36,690	41.6
Kerala	.. Malayalam	7,950	9.0
Mysore	.. Kannada	3,980	4.5
Jaffna	.. Tamil	650	0.07

of evangelistic results of the CSI, while the others contribute 14%. What are the causes? Can anything be done to remedy this big imbalance?

3. *Study of Same Missions in different areas.* The Table gives the evangelistic indices of different dioceses with the same missionary traditions. Are these wide differences in

Mission	Diocese	Evangelistic Index %
LMS	.. Rayalaseema	.. 13
	.. Kanyakumari	.. 10
	.. South Kerala	.. 8
	.. Coimbatore	.. 8
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evangelistic indices due to the differences in the personalities of the leaders? To their policies and methods? To the resources in men and money available? To the responsiveness or resistance of the people? How could they be improved in the light of new experiences?

4. *Study of different Missions in same Area.* The Tamil dioceses in Madras State are 'homogeneous' broadly from the point of view of language and ethnology. Yet there are wide variations in their evangelistic and pastoral care indices. What indications do they give regarding the leaders, the policies, the people and so on? How can the results be improved in the light of new experiences?

5. *Methods of Pastoral Care.* In the *plus* dioceses of Madras and Tinnevely the pluses may be due to the absorption of migrant Tamil Christians from outside. What are their methods of pastoral vigilance? Among the *minus* dioceses Madurai-Ramnad has the least index of *minus* 2%, the next one being *minus* 9%. Has this any correlation with its policy of training local voluntary pastoral leadership? This is a most important basic issue in relation to the *cost of pastoral ministry* and needs careful research.

6. *Trichy-Tanjore.* Trichy-Tanjore diocese with its Dharamam mass movement history shows startling losses with an index of *minus* 37%. A general statement that it is due to 'famine, migration and a fair number of backsliders' is not enough for further planning. The survey has to be taken to pastorates and local congregations. This survey may be useful for a study of losses and the ways of minimising them.

7. *Coimbatore.* From the statistics of the Coimbatore diocese its church growth in 10 years works out to 1.4%, while the increase in the general population of the revenue district is 12.78%. The figures may not be right, or there is something serious happening which is not detected.

8. *Other Studies.* These figures and indices may lend themselves to other studies according to the needs of the planners of re-deployment.

S. P. RAJU

(Note: The detailed Indices have not been printed for lack of space. Those interested should consult the printed copies of Dr. Raju's paper supplied to delegates of the Synod)

(To be continued)

The Total Missionary and Evangelistic Task of the C.S.I. Relevant to the Present Situation in India

(By The Right Rev. H. SUMITRA)

(An Address given at the Kottayam Synod)

The word 'TOTAL' is a frightening word. How can we express the debt a church or even an individual Christian owes to the Lord Jesus? The total task is fully to fulfil his will for the world. The words of our Lord's command are simple and definite. 'Go ye and make disciples of all the nations baptizing them into the name of the Father and of the Son and of the Holy Spirit: Teaching them to observe all things whatsoever I commanded you.' These words spell out the task of every group of believers, every congregation and church and of the Church universal. Jesus Christ laid down his life for the sake of every man and every woman who comes into this world. It is through his death and resurrection and through his gift of the Spirit that he breaks the bonds of sin that bind all men everywhere and makes them children of the Father in heaven. The only Saviour of men has committed his task to all who love and obey him. When this task is understood as continuing the Lord's work in obedience to him and with his strength it is changed into the liberty of the glory of the children of GOD.

The C.S.I. should never forget that its missionary and evangelistic obligations extend to the ends of the earth. The Lord says to his servant 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' Those who proclaim that Jesus Christ is the light of the world ought to carry his gospel to the whole world.

The C.S.I. is not unmindful of its world-wide task. At present it is paying a scholarship to a theological student in Papua and is supporting a missionary family in Thailand. Although we take pleasure and pride in these efforts, they are too small for a big church which has a communicant membership of over four lakhs. If every communicant member pays 50 paise per year for overseas missionary work we shall be able to send at least twelve missionaries from our church. The Church of Christ in Thailand has asked for one more missionary from the C.S.I. The synod of our church is even now prepared to commission another missionary to Thailand, but no one has asked to be sent.

While we are to acknowledge that our mission is world-wide, we should at the same time look upon South India as our special responsibility. In assuming the name 'the Church of South India,' we have acknowledged our Christian duty to all who live in South India. South India is our special mission field.

South India is not a small area. Nearly 90 million people live here, speaking four main languages. Though there are more Christians in South India, than in North India, the Christian population in the south cannot be more than 5 per cent of the total. Hinduism and Islam are the main non-Christian religions. Hinduism is specially strong in this part of the country. The founders of the three Hindu religious systems were born and flourished in the south. The Hindus are divided into many different castes and sub-castes, with different customs, social and religious. Looking only at the outside, at the number of people and their religion, the task of the Church in South India is a big one. Many of the Hindu castes and tribes have not been reached by the Christian message and hardly a real beginning has been made to reach the Muslims.

Christianity is also fairly ancient in South India. Members of one of the Churches in the west coast claim their

descent from the converts of St. Thomas, the Apostle. The apostle has been followed by missionaries of many ancient and modern Churches—Orthodox, Roman Catholic, Anglican and Protestant. We in the C.S.I. have entered into this heritage and task of presenting Jesus Christ to the peoples of this land. The task can be executed effectively if all the Churches and missionary societies will make a joint and persistent effort. Even while the Churches are separated, they can unite together in this work, which is common to all the Churches. It is therefore necessary for the C.S.I. as a whole and its individual congregations to seek the co-operation of neighbouring churches in all evangelistic work.

Present day India is very different from what it was before 1947. National independence and the ever growing contact with other nations and peoples of the world have filled the minds of our people with new aspirations and have inspired them to new tasks. The supreme goal is to secure a better and happier life for all the people. The old shackles of caste and custom are being broken. War is waged on poverty, disease, illiteracy, crime and selfish profit. Ancient arts are revived and new sciences are pursued. With new roads, railway lines, canals, bridges, dams, power houses and factories of all kinds, the face of India is fast changing. Even under soaring prices the people are seeking new comforts and pleasures.

What is the Christian message to our people? There is no doubt that the heavenly Father desires that his children should be happy and enjoy all the good things this world can give. But 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' God has created man in his own image. The supreme happiness of man is to know God, to love him and to live in fellowship with him. The ancient sages of India have proclaimed that this world is unreal. Their prayer was 'Lead me from the unreal to the real'. Jesus said 'I am the way the truth and the life.' He calls all men to believe in him and to find true blessedness in him. (This is life eternal, to know the only true God and him whom he didst send, even Jesus Christ.) We owe it to our countrymen to share with them what we have received in Jesus Christ. What is granted to us is not for us alone but for all who seek peace and joy.

The question is, has the C.S.I. found unsearchable riches in Jesus Christ. We cannot offer what we do not possess. Our claims should be substantiated by our lives and our deeds. To most of our countrymen Jesus Christ is only a teacher or a prophet. They will accept him as Lord and Saviour only when they see his lordship over those who bear his name.

Another feature of present day India is the revival of Hindu religion. Old Hindu temples are being renovated and new ones are being built. Worship and offerings are on the increase. Good roads and express buses are provided to reach distant shrines. Enormous sums of money are spent on religious ceremonies to ward off the evil effects of eclipses and war. Public visits to temples by government officials are popular. The people are in no mood to renounce or change their religion.

The common belief is that all religions are of equal value, and therefore there is no need to change one's religion. Regular and faithful performance of the ordained rites is all that is necessary. Educated Hindus reject the uniqueness of

Jesus Christ and maintain that his teachings are also found in their own scriptures. Therefore they claim that Hinduism is a universal religion which can be adopted by men of all countries. They even send missionaries to spread Hinduism in other countries. Some others contend that just as Islam is proper for Pakistan and Buddhism for Burma and Thailand, Hinduism is the proper religion for the people of Hindustan. Therefore those living in India should follow 'Sanatana Dharma' the ancient religion as taught in the vedas and upanishads. Christianity is of recent origin, it is a novelty.

How are we to preach gospel of Jesus Christ in South India? However much we may decry worship conducted in Hindu temples, we should acknowledge and admire the people's belief in God and in his goodness, their whole-hearted devotion to what they consider to be true and the extent of their sacrifice to obtain God's favour. Unless we meet them with sincere respect and understanding we shall not be able to render any help. Our Lord loves them as much as he loves us. They are his 'other sheep' who should be gathered into his flock.

We shall do well to examine our ways of presenting the gospel. Some of the terms that we use are not understood by those who hear us. For example, epithets such as, the Son of God, born of the virgin Mary and sitting at the right hand of God, are wholly foreign to their thinking about God. Not having the experience that gives rise to such expressions, our hearers may turn away, deciding in their minds that we are not worth listening to. The cross of Christ is another cause for their stumbling. And yet, it is the cross, when rightly understood, that draws men to Christ. Perhaps we should allow our hearers to start with Christ as man, just as the first disciples took him to be a rabbi, a prophet, an Elijah. If they study him earnestly seeking guidance and help from above, they may come to exclaim, 'Truly, this is the Son of God'. Of one thing we must be very very careful. That is, not to give any room to our hearers' thinking that our work is propaganda. Christian preaching should always be sincere, intimate and humble. 'For we preach not ourselves, but Christ Jesus as Lord, and ourselves (their) servants for Jesus sake.'

It should also be noted that the Church, as an institution, is a hindrance to non-Christians. To enquirers and beginners in the Christian life acceptance of the creeds, the ministry and the sacraments seem burdensome. Even those within the Church find the language of the Nicene creed foreign to them. As for the ministry and the sacraments the question is asked if one cannot follow Christ without these ordinances. The way of Christ begins with sincere and simple faith in him and love towards him. Later on the mystery of God's full revelation in Jesus Christ, his Son, may be apprehended. The church will do well to admit into its fellowship all those who desire to follow the light and the truth they see in Jesus Christ, even though they are not prepared to receive the sacraments. There are hundreds, even thousands, of people who, remaining in the Hindu fold, practise some of the precepts of Christ.

One more important feature of modern India is the loss of religion for many people. It is strange that while there is a revival of Hinduism, lack of religion is spreading among many. Social and economic changes have brought about a complete change in the outlook and mode of life of our people. Millions have left their homes and are gathered in the neighbourhood of factories and cities. New villages are springing up in deserts. Thousands of refugees are living in our midst. In many places people of different languages, customs and religions are living together.

In big businesses and factories the work of the employees is strictly regulated and supervised. Their bodily needs are also attended to. In their colonies they are obliged to make new friendships and adopt new habits. In such circumstances family ties and religious rites become difficult

to be satisfied. Somehow the ancient religions do not fit the new situation, which requires new foundations.

As for the educated people their knowledge of science and technology seems to have led them to think that religion is not of supreme importance. Indian society today is a mixture of several races, languages and religions. The old religions have little to contribute to the building of a new society based on equality, justice and love.

The rulers of the country have declared that India is a secular state and have prohibited teaching of any religion in schools receiving government aid. The Communist party of India has openly renounced all religion. To this lack of religion are attributed student strikes, corruption in high places and dishonesty and deceit met with on all sides. National and religious leaders are urging the people to regain their religious spirit so that the country might progress in attaining its goals.

The Christian answer to this situation is that in Jesus Christ God has provided a return to himself in penitence and faith. Our people need the assurance that God is at work in this world and in our country and that in Jesus Christ he is reconciling the world unto himself. In Christ there can be neither high caste nor low caste, 'there can be neither bond nor free and there can be no male and female.' 'God gave unto us eternal life, and this life is in his Son.'

We shall do well to remind ourselves of some of the advantages we have in performing our task. First of all should be mentioned the clause in the Indian constitution which gives full freedom to every citizen to profess, practise and propagate his faith. This is indeed a great boon and an incentive. If we do not upset peace and order in the country we have full freedom to preach the gospel. Christianity has thus been recognised as one of the religions of the country. It is no longer a foreign religion in India. Christians in this land form the second largest minority community. We are about two and a half per cent of the total population. If it is our duty to make disciples of Christ of all the people in the land we have a tremendously big task before us. We shall not be able to make much progress unless we take up this task with all seriousness and devote to it all the devotion and talents that we possess.

Secondly, the number of people who can read has increased enormously. There is a phenomenal increase in the number of newspapers, magazines, books and bookshops. People read whatever they can get and they love to read. Papers left in railway carriages are picked up by porters and read. The churches in this land have not taken full advantage of this situation. The Bible Society finds that year after year more and more Bibles and Bible portions are sold and distributed. Still there are thousands upon thousands of people who are able to read but who have not read or heard the gospel of Jesus Christ. If only we place a gospel in the hands of every man and woman who can read we shall have done some fruitful service. Also Bibles, Bible portions and other Christian literature should be made available for sale in every book-stall in the country.

Thirdly, there is a big crowd of men and women all over the country, who have studied in Christian schools and colleges, where they learnt a little of the Christian faith and also came in contact with Christian men and women. Many of them highly appreciate the education for life which they received in Christian institutions, and desire the same benefit for their children. We should recognize that the seed is sown already in their hearts and attempt to make it grow. The number of persons who are to be followed is very great and they have dispersed to many distant places. Yet as this is the result of the faithful service of those who have gone before us, we should not let it go waste but endeavour to gather in as much harvest as possible.

Fourthly, we should note that the government is undertaking some of the tasks which the Christian missions have

been doing from the beginning of their history. Very many salutary measures are being undertaken to banish illiteracy, to spread hygienic conditions, to combat diseases, to improve the economic condition of the poorer classes, to eradicate social evils, and in general to raise the living standards. It is a matter for rejoicing that in a little less than two decades the living standards have risen to some extent. All these efforts call for selfless service. Members of Christian churches who are found in almost all walks of life are called to enter into these services. They should look upon their position as a privilege and apply themselves to loving, humble and selfless service. Their service provides them with the opportunity to commend their Lord to their fellow workers. They may not be able to preach; they can bear witness by their life and their service. Our Lord has named his followers the light of the world and the salt of the earth. Those of our members who are in secular services will be lights of the world if they remain unspotted from sin and let Christ shine through their lives and service.

If the C.S.I. believes that it has a calling and mission it should devote all its time and talents to fulfil its mission. Missionary and evangelistic task is not a trivial one, that can be done in spare time or periodically. Those who are pledged to it should be at it all the time and should look upon other things as of secondary importance. If the church exists not for itself but for the world we should pursue this task with a single eye and rejoice in the fulfilment of the Lord's will.

For twenty-seven years during the period of negotiations for the union of Churches in South India, the ministers and members of the negotiating Churches discussed the Scheme of Union with great interest and vigour. In committees, councils and synods were heard long debates and heated arguments both for and against the Scheme. In almost all the churches the members talked about the proposed union and prayed for it. All of that concern and application was necessary. Led by the Spirit union has taken place and we are in it enjoying the blessings of God. The same Spirit is now calling us to an unreserved dedication to another of his holy purposes, namely, the winning of the world to Christ. The question is, how much interest have we in this task and what are we prepared to sacrifice in order to bring our countrymen into the kingdom of Christ.

Some self-examination will reveal to us that the C.S.I. is not doing all that is required in this matter. Our church magazine cannot report all that is happening in the Church. But in what is reported there is precious little about the evangelistic efforts of Church members. We seem to be devoting our thoughts and energy to theological matters, organization of dioceses, improving and strengthening the ministry, opening new schools and colleges and to make our work self-supporting. These things are necessary and should be done. But the primary task of winning men to Christ should not be left undone. We have also so magnified the importance of committees and councils that our lay people feel highly gratified when they secure seats on them. Have we forgotten that Christ's church is a place for servants and not for masters?

In order that the missionary and evangelistic task may be executed effectively and continuously the C.S.I. might well adopt some basic methods, which have yielded results. The first one is to make the whole church a Bible reading Church. We should admit that the present generation of members in our church does not know the word of God as the former generation did. Bible study classes are fewer in number and not all members attend them. Regular teaching of scripture in schools has stopped. To make up this loss vacation Bible schools are conducted in some places. There must be a renewal of systematic study of God's word in order that his people might understand his gracious purposes for the world. All renewals and reformations in the church have been the result of a fuller understanding of God's will as revealed in his word. The Spirit of God teaches, directs and strengthens through the words of scripture. Without him there can be no understanding of God's ways nor the doing of his will.

Secondly, great emphasis should be laid on the fact that the lay people in the church are the chief instruments in the extension of the Kingdom of God. They should be helped to realise that they form the church and church belongs to them. The church's duties and privileges are their duties and privileges. They also have received the Spirit to bear witness to Christ. It is the lay people who are in contact with the world and are facing the challenges of the world. It is their duty to guard the standard of Christ. The main work of the ministers is to train and equip the lay people to witness to Christ in the world. The lay people are in the front line. It is by them that the battle is won or lost. The message from lay persons is welcomed because it is not from those who are in the profession, but from personal friends who seek no benefit for themselves. Some one has called the lay members of the church 'the frozen people of God'. If we truly desire that the kingdom of Christ should spread in our midst we should enlist the whole of the laity in this campaign.

Thirdly, it should be fully understood that the service of Christ involves suffering and loss. It is not appointing committees and passing resolutions. It is going out into the streets and lanes and calling the poor and the sick, the lame and the blind, the orphan and the widow, those who are neglected and those who are thrown out, and those who are burdened with their own sins and those who suffer for the sins of others to come to the feast prepared for them by their king. It is to gather those that have gone astray and to seek and save the lost. It means enduring hardships, opposition, enmity, shame and suffering. But it is with the full support and strength of our captain and Lord. The task is for every one in the church—men, women and children. Until every one of the million and odd baptized Christians in the church have entered into this task we cannot claim that we have fully undertaken it.

We have spoken of this effort as a task, a duty, an obligation, a debt. Is it a task which is undertaken for love? Unless the love of Christ constrains us we have no task. Our Lord has called us his friends. We serve and suffer for friendship's sake, and this is our joy and our reward.

The National Council of YMCAs of India invites applications for Recruits on the Senior and Junior Scales for probationary service in the YMCA. The applicants for the Senior Scale should be University graduates with a good academic record, preferably with post-graduate work and some experience in some allied area of work. Their consolidated emoluments will vary from Rs. 250 to Rs. 400 per month, depending on the placement the candidate is suited for. Junior Recruits, who must also be University graduates, may receive Rs. 100—Rs. 200 per month during probation.

*Applications may be sent to:—*THE SECRETARY (Recruitment)
Department of Training & Personnel
NATIONAL COUNCIL OF YMCAs OF INDIA
17 Miller's Road, BANGALORE-6

DORNAKAL

Spreading the Gospel

Palem is a non-Christian village in the Suriapet area, situated just a few miles away from the new Moosi Project at Solipet. For many months Sadhu Prakash, who is a semi-literate Christian worker, but who has thrown himself into this work with great zeal, has been visiting this village. He has been meeting the people in their homes, and gathering them together to tell them about God's Love, about God sending His only-begotten Son into the world, about the Lord's Death and Resurrection, about the presence of the Holy Spirit amongst us. Sadhu Prakash taught them the first rudiments of prayer to our Heavenly Father, and prepared them for a big Rally, when many Church leaders would gather together for two days to witness to them.

We arrived at Palem after dark on a moonless night, and had our evening meal; the rice for this meal and for meals for two days had willingly been given by the villagers. Afterwards the people began to gather, attracted by lights and strangers, and when many had gathered a procession was formed. Taking banners, lights and musical instruments a tour of the village was made. More people gathered, and gradually everyone was persuaded to sit down, and the sound of voices died down in expectation of what was to come. The place where we gathered was a wider part of the village street, a pandal had been erected here, a table, reading desk and benches had been brought and arranged to form a place of worship. About twenty presbyters, deacons and panthulus had come to Palem from far and near for this occasion. The service began with the singing of Christian lyrics, and then a small girl read from the Bible, from the first chapter of St. John's Gospel. Rev. M. Paul explained why we had come, and introduced many of the new-comers to the village people. Several of those who had been introduced spoke for a few minutes of their Christian experiences, and then the Group Chairman, the Rev. B. Prabhu-dass, gave an address based on one of the lyrics; as he explained each verse we sang it. Finally after another lyric a 'golla-katha' was performed, telling the people of the preparation of the world for the coming of Jesus Christ, about His birth, life, death and resurrection. The whole meeting was brought to a close about mid-night with more singing and a brief prayer.



The following day many of the Church leaders who had come for this occasion were to stay in this village to visit the people in their houses, and in the evening to hold another gathering where pictures would be shown by 'Magic Lantern,' and Gospel literature sold or distributed.

As we had arrived in this village on a moonless night, the Jeep lights having been turned off, we fumbled about in the dark to find our way until the lamps had been lit. This seemed symbolic of our visit. Until we have the true Light, that lighteth every man that cometh into the world, about which we read in John's Gospel, we fumble around in the darkness of ignorance and sin. When the Light comes to a dark place people are attracted and fascinated by it, they want to come into its circle. Light is a precious thing, we can fully realise its value at a time like this. We pray that the true Light may have come into this village, into the lives of many there, that gradually its influence will increase, until they are able to bear witness to that Light, to the fact that Christ is no longer a stranger to them, but dwells amongst them, full of grace and truth.

MYSORE

Bishop's Visit to Halvi, Bellary Area 6th, 7th January 1966

Baptisms at Choody

Our hearts experienced the Joy of heaven and His Peace on earth on the day when more than 100 people in Choody joined into the fold of Christ our Lord Jesus confessing Him as SAVIOUR AND LORD through baptism. This glorious event took place on the day of Epiphany-6th January 1966.

On 5th September 1965 when celebrating Holy Eucharist at Halvi I saw a new young man in the middle of the service

in the Church. After the service was over he came to my house and asked for baptism in the name of Christ. I thought the baptism for him with his family only; but he said the baptism was for the whole lot of his community in his village. It was a surprise to me, because they had heard the Gospel of Christ about ten years back showing without promise and fruit. But the LEAVEN OF THE POWER OF CHRIST was working in them. The real seed cannot go without sprout and fruit. I told the sincere young man, if at all you are all wanting to accept JESUS as your SAVIOUR every head of the family must come and confess in the presence of all of us so that we may be sure of your sincere call and confession. Again to my surprise on the very next day Monday, the young man and all the elderly people about twenty came to my house whole-heartedly confessed that they all want to become Christians and gave the names of each family. Then I thought over the matter and came to a decision that I should not delay for the fulfilment of the will of God. I informed the matter immediately to the Rev. H. D. L. Abraham the area chairman who also at once made it possible to appoint a preacher to work with us among them. They very happily gave heed to the Word of God and learnt the way of Christian worship. They celebrated Christmas for the first time and enjoyed the Christian fellowship with us. Our Bishop Rt. Rev. N. C. Sargant very kindly agreed to come over to Choody and to baptize them into the Church of Christ.

On 6th January, the day of Epiphany, 1966, The Rt. Rev. N. C. Sargant the beloved Bishop, The Rev. H. D. L. Abraham, our area chairman, Rev. D. J. Elisha and Rev. V. Jayakumar arrived at 3-30 p.m. in Choody by Jeep. All the men, women and children in gay colours with the people of the village went forth to receive the Bishop's party with the flowers and musical band. The joy that was filled in all the hearts proclaimed that this day was the day appointed by God. The procession went through the main street in the village and collected the village friends and elders and all joined to go to the place of baptism set apart under a beautiful mango grove.

The service of baptism was started by the Bishop at 4-15 p.m. and lasted until 7-30 p.m. The Bishop, three presbyters and the deacon who were present officia-

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[MARCH 1966]

IS GOD INTERESTED IN TELEPHONES ?

An Institute for Industrial Workers was held at the United Theological College, Bangalore, from December 11th to 14th 1965. It was organized by the College's Department of Laymen's Training in collaboration with Mr. Paul Siromoni of the Industrial Team Service, and was attended by 13 workers and supervisors from Madras, Kolar Gold Field and Bangalore, and by 5 full-time Church leaders from as far away as New Delhi.

We were very fortunate in securing Dr. John V. Taylor of the Church Missionary Society, to address the opening session. Among the questions he posed were: What is God doing in your place of work? and Is God interested in telephones and bicycles?

For the next three days there was a full programme of worship, Bible study, addresses, seminars and discussions (both in English and in Tamil). One of the Bible studies took the form of a court case in which the defendant, the Church, was charged with having failed to be concerned with the working man and the industrial world. The verdict was: 'To a great extent, Guilty', and a suitable sentence was passed: '100 years hard labour'. The leaders of the Institute included the Rev. Vernon Wishart, the Rev. Raymond Guy, and Dr. E. L. Ten-Brink. The latter spoke on the Christian understanding of God, man and society. Dr. M. Yoga, the Regional Director of the National Productivity Council, presented some technical studies on Job Satisfaction,

Discipline and Teamwork, making use of case-studies and films.

At the end of the Institute, evaluation forms were completed and handed in, and these brought out the fact that the sessions which had been most useful were those, led by Dr. Leproy Rouner, in which the members themselves raised actual problems facing them as Christians engaged in industry. What is a Christian to do when everyone in his department is deliberately going slow on a job in order to get overtime? Can a Christian have anything to do with a trade union which is full of trouble making, self-seeking and corruption? (But does that not also describe some pastorate committees you know?) We certainly had some very fruitful discussions on such problems as these which confront men in their working life in the factory.

As a result of our experience with this Institute, it has been felt desirable (i) to hold similar Institutes in future; (ii) to set up some sort of central organisation which will co-ordinate Christian Workers' Fellowship Groups in various centres; (iii) to try to publish a report of the Institute, including the case-studies, and an account of some of the ethical problems which arise in industry.

DAVID P. WILCOX,

*Department of Laymen's Training
United Theological College.*

PRESIDENT OPENS THE CATHEDRAL HALL

The colossal and magnificent Cathedral of Redemption, New Delhi, got a fine parish hall recently which was opened by the President of India, Dr. Sarvapalli Radhakrishnan.

Referring to the Vicar Rev. E. John's acknowledgement of the 'invaluable help' rendered in building the hall by people of all faiths—Hindus, Muslims and Sikhs—the President said that it was only such spiritual union which could save the world.

President Radhakrishnan, who was for many years a contemporary at Oxford of Lord Halifax who build the Cathedral, said that it was necessary to forget the minor differences 'and believe ourselves to be the children of God.' The building of the parish hall was a foretaste of the coming brotherhood of man, he observed.

Our age, Dr. Radhakrishnan remarked, was 'convulsive' with many changes. How to use these changes was the question: should these be used for making more and more money and prepare for war; or for the betterment of man? Earlier, the Vicar Rev. E. John said that the single-storey hall will be a 'valuable adjunct to our magnificent church'. The Vicar and the leading parishioners greeted the President who watched the Kathakali performance telling the story of Mary Magdalene.

D. A. GARNIER.

ted the baptisms to the families one after the other for 26 families. At the end after the Benediction by the Bishop the elders of the new Christian congregation greeted and thanked the Bishop and the area chairman for having come all the way with love in order to receive them into the fold of Christ Jesus. The Bishop also visited the new prayer shed and blessed the place and the worshippers in the name of Christ.

Confirmation Service at Gudikambali

On 7th January the next day there was Confirmation Service at Gudikam-

bali. Twelve families in this village had confessed the Lordship of Christ similarly three years back and had become Christians like the people in Choody. The Bishop Rt. Rev. N. C. Sargant confirmed 14 elders in this congregation into the full membership of the Church and celebrated the CSI order of Holy Eucharist. The Rev. H. D. L. Abraham, the area Chairman and the other two presbyters also were present. All the faces of those who joined into the communion of the Holy Eucharist beamed with joy and participated in the Breaking of the Bread. The Christians at Gudikambali also gave the reception

to the Bishop's party with the flowers and musical band.

Christ our Lord the Big Fisherman is always with us in saving the souls who is also the Lord of the supper is to strengthen the meek.

We thanked each other after these things and returned to our places praising God for what He has done through Christ in the midst of us in these days.

19-1-1966
Halvi,
Bellary Area
Mysore Diocese.

N. SABAPATHY,
Presbyter in charge,
Halvi.

ANNOUNCEMENT

A group of Roman Catholic, Orthodox (Chalcedonian and non-Chalcedonian), Protestant, and Anglican theologians, meeting at Villa Serbelloni (A Rockefeller Foundation conference centre), at Bellagio, Lake Como, Italy, has constituted itself the Academic Council of an ecumenical institute for advanced theological studies, to be established at Jerusalem, Jordan. This action was taken in response to an invitation from the International Federation of Catholic Universities, which had been entrusted by Pope Paul VI with responsibility for initiating the project. In recent ecumenical encounters, the desire has been expressed for a programme of common theological research, with special emphasis on the theme of the redemptive acts of God in history and their meaning for the men of our day. The institute is being planned to serve this purpose.

The members of the Academic Council considered the academic, administrative, and financial problems involved in setting up the ecumenical institute, as well as questions of programme and personnel. It was agreed that the programme should be of a substantial academic character. The institute will be concerned first and foremost to provide established scholars and post-graduate theological students with the means for common research. It is expected that it will serve further as a centre for the development of an ecumenical outlook among both the clergy and the laity, through individual study, seminars and conferences. It is also the intention of the Academic Council that the programme of studies should be carried on in an atmosphere of prayer and worship.

The institute is to be fully ecumenical in spirit and structure. Members of the Academic Council have been invited to serve on the basis of their ecumenical experience, as well as their academic qualifications. The Council will assume full responsibility for the academic direction of the institute.

The following members of the Academic Council were present at the Bellagio meeting:

Dr. Robert McAfee Brown (United Presbyterian Church, U.S.A.) Stanford University, California.

Rev. Walter J. Burghardt, S. J. (Roman Catholic) Woodstock College, Maryland.

Principal J. Russell Chandran (Church of South India) United Theological College (Serampore University) Bangalore, India.

Professor Panayotis Christou (Orthodox), Vice Rector, University of Thessalonika, Greece.

Rev. Yves Congar, O. P. (Roman Catholic) Strasbourg, France.

Prof. Oscar Cullmann (Lutheran Church) University of Basle and Paris, Basle, Switzerland.

Dr. Eugene Fairweather (Anglican), Faculty of Divinity, Trinity College, University of Toronto, Canada.

Rev. John Feiner (Roman Catholic), Priesterseminar, St. Luzi, Chur, Switzerland.

Right Reverend Georges Florovsky (Orthodox) Department of Religion, Princeton University, New Jersey.

Rev. Theodore M. Hesburgh, C.S.C., Chairman (Roman Catholic) President, International Federation of Catholic Universities.

Father K. C. Joseph (Orthodox Church in India), Dean, Holy Trinity Theological Colleges of the Ethiopian Orthodox Church, Addis Ababa, Ethiopia.

Dr. John N. D. Kelly (Anglican), Principal, St. Edmund Hall, Oxford University, England.

Professor Arthur C. McGill (United Church of Christ) Department of Religion, Princeton University, New Jersey.

Rev. Jorge Medina E. (Roman Catholic), Dean, Faculty of Theology, Catholic University of Chile, Santiago.

Professor Paul Minear (United Church, U.S.A.), Divinity School, Yale University, New Haven, Connecticut.

Rev. Charles Moeller (Roman Catholic), Professor, University of Louvain, Belgium.

Dr. Albert Outler (The Methodist Church, U.S.A.), Perkins School of Theology, Southern Methodist University, Dallas, Texas.

Dean Howard Root (Anglican), Emmanuel College, University of Cambridge, England.

S. E. Mgr. Karekin Sarkissian (Non-Chalcedonian Orthodox) Rector, Armenian Theological School, Anteliss, Lebanon.

Professor Rudolf Schnackenburg (Roman Catholic), Professor, Catholic Theological Faculty, University of Wurzburg, Germany.

Professor Joseph Sittler (Lutheran Church, U.S.A.), Divinity School, University of Chicago, Illinois.

Owing to unforeseen circumstances, the following members were unable to attend:

Rev. Pierre Benoît, O. P. (Roman Catholic), Rector, Ecole Biblique, Jerusalem, Jordan.

S. E. Mgr. Chrysostom Constantinidis (Orthodox) Metropolitan of Myra, Professor in Chalki, Istanbul.

Rev. Raymond Panikhar (Roman Catholic) Varanasi, India.

Professor Marcos Siotis (Orthodox), Professor in Athens, Greece.

Further nominations to the Academic Council will be announced at a later date.

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ANNOUNCEMENTS

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Admissions will be limited to forty. The total fee for food, lodging, literature, tutorial expenses etc. will be Rs. 100 per person. Only Rs. 50 including Rs. 10 for Registration will be charged for delegates from Churches and Organisations that are constituent members of the Ecumenical Christian Centre. The participants will pay their own travel expenses. Applications should be endorsed by the Diocesan Bishops or Heads of Churches and should reach us before the 21st of March, 1966 with the Registration Fee of Rs. 10.

THE REV. M. A. THOMAS,
Director,
Ecumenical Christian Centre.

Office :
20, Ramakrishnappa Road,
Cox Town,
BANGALORE-5.
11th January, 1966.

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May 1-5 Kodaikanal Convention
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13 Fellowship Day
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Dr. Bruce Robertson and others.
'At the Institutional Level'—
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'At the Social Level'
Findings: 'The New Society'

June 11 Formal closing of the season programme.

Please write to, Principal J. Vedasiromani, Secy.,
Tirunelveli-2.
R. R. Keithahn, Ashram Fellowship,
Kodaikanal.

for further information.

Please make reservations early.

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The Sermon competition for 1966 is open to ministers and laymen of all Christian denominations. The subject is INTEGRITY AND WITNESS. The last date for submitting sermons to the Principal, Leonard Theological College, Jabalpur, is April 15, 1966. Sermons received later than this date will not be accepted. Those interested apply for rules.

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I, V. M. Philip, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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